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ABSTRACT

The purpose of this annotated bibliography is to increase awareness among educators of changes needed in the educational system to encourage culturally different children to perform to their fullest potential. Culturally different children are defined as children who differ from the dominant cultural group in ethnicity, race, religion, geographic location, and/or culture. The hypothesis is that, in spite of the recent trend toward equal educational opportunity for all groups, there are many factors within the school which contribute to and often limit the achievement of culturally different children. These factors serve as topical categories into which the annotations are organized. The first major category, "Factors Influencing Achievement Relating to the School in General," includes annotations on programs and goals, ethnic materials, and standardized tests. The second major category, "Factors Influencing Achievement Relating to the Teacher," includes annotations on cultural understanding, understanding of verbal and nonverbal language, teacher attitudes and expectations relating to the child's self-concept, and teacher training. For each entry, information is presented on author, title, publisher or journal source, page in journal or total number of pages, publication date, and an annotation. Summary/conclusion and recommendation sections conclude the document. Conclusions are that multicultural education programs often improve academic achievement of culturally different children and that standardized tests often limit their achievement. Recommendations include that cultural differences be taught in all subject areas through a variety of approaches and that teachers take advantage of any available training in multicultural education.

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FACTORS INFLUENCING THE ACHIEVEMENT
OF
CULTURALLY DIFFERENT CHILDREN

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INTRODUCTION

One of the founding principles of this nation was that oppressed peoples from other lands would find in America tolerance and acceptance if not a utopia for the full development of their potential. People who were denied religious, economic, and political freedom flocked to the New World in search of a better life. Perhaps more than any nation in human history, the United States has succeeded in culturally assimilating its immigrants and providing them with the opportunity to attain the "good life." The elimination of differences among peoples of diverse nationalities was the essence of the "melting pot" concept. (Banks: 72: 266 see annotated bibliography)

Many immigrants arrived in the United States in the late nineteenth and early twentieth centuries, seeking freedom from oppression and a brighter future. Americans, who had always opened their doors to all people, suddenly were threatened by the vast numbers of strangers with their diversity of language, values, dress, and behavior. Fearing that they would become criminals, political agitators, or economic burdens, Americans sought a means of assimilating the immigrants, convincing them to surrender their ways and adopt Anglo-Saxon values and life-style. The logical means seemed to be a massive public school system.

With the civil rights movement of the 1950's and 1960's, and more recent demands by ethnic minority groups for equality in all areas, the schools have accepted a new challenge, that of "cultural pluralism." Programs, goals, and textbooks have been changed to promote the identities of all cultural groups. Children have been bused far from neighborhood schools so as to even the distribution of majority and minority children, as well as to assure less fortunate children better educational facilities. Proponents of "cultural pluralism" have suggested that majority youngsters become acquainted with various cultures in order to learn to respect and appreciate fully children of those heritages. At the same time, argued advocates, minority children would begin to feel a sudden sense of self-worth and pride in being culturally different. This great change in self-concept, it appeared, would take place miraculously, and with it, an improvement in achievement.

However, recognizing and accepting the challenge of educating the culturally different has not guaranteed success, and many children have been left behind. Goals and programs often have been totally absent, confusing, or disorganized; materials have been inappropriate or inadequate; and teachers, lacking sufficient training in multicultural education, have made children feel inferior and unsuccessful. Educators continue to try to find a means of providing quality education for the culturally different child, a means whereby the child has the best chance for succeeding and achieving that of which he/she is capable.

STATEMENT OF THE PROBLEM

In spite of the recent trend in "cultural pluralism" and equal educational opportunity for all groups, there are many factors within the school which contribute to and often limit the achievement of culturally different children. These factors served as the basis for the organization of this study.

PURPOSE OF THE STUDY

The purpose of the study was to increase awareness in educators that there are still many additional changes needed in multicultural education and in teachers before culturally different children can begin to perform to their fullest potentials.

ORGANIZATION OF THE STUDY

The first part of the study has dealt with factors concerning the school in general which influence achievement of culturally different children. Such contributing factors included programs and goals; ethnic materials; and standardized tests.

In the second part, influences relating to the teacher specifically have been studied, encompassing cultural understanding; understanding of the language, both verbal and nonverbal; teacher attitudes and expectations affecting the child's self-concept and achievement; and teacher training. Entries in each section have been alphabetized under subdivisions.

DEFINITION OF THE CULTURALLY DIFFERENT CHILD

The culturally different child has been defined by Good as "a child with a cultural background different from that of the white middle-class American which is frequently considered standard by teachers."

(Good: 94)

More specifically, as referred to in this study, the culturally different child was one who differed from the dominant cultural group in ethnicity, race, religion, geographic location, and/or his/her culture. Differences were in family organisation and roles, language, values and attitudes, behavior, symbols, food, clothing, and/or institutions. Cultural differences did not signify inferiority or deficiency in the child, but merely different ways of coping with the environment from those of the dominant cultural group.

Throughout the study, authors have used the following terms to signify the culturally different child: culturally disadvantaged, disadvantaged, ethnically different, minority, black, Oriental, Mexican-American, Chicano, Spanish-American, Spanish-speaking, Indian, Puerto Rican, and Vietnamese.

DEFINITION OF TERMS

Americanization -- "The process of helping persons from other countries 'fit' into the American society"(Calvin: 6).

Anglo -- "A combining form equivalent to English"(Webster: 34).

Anglo-American -- "An American, especially a citizen of the United States, of English origin or descent"(Webster: 34).

Anglo-conformity -- "The attempt to make all groups conform to the values and ways of the English settlers in America"(Calvin: 6).

Anglo-Saxon -- "A member of the nation of, or a descendant from, the mixed race which forms the English nation"(Webster: 34).

Assimilation -- "The taking on by a minority group the social patterns, the value systems, the behavior patterns of another dominant group"(Calvin: 7).

Bias -- "A conditional tendency to favor and support a certain point of view or conclusion despite the absence of adequate or even any evidence"(Calvin: 7).

Bilingual -- "Of, containing, expressed in, or using, two languages"(Webster: 85).

Black -- "The preferred name for persons of the Negroid race, replacing previously used terms of 'Negro' or 'colored'(Calvin: 7).

Black English -- "Nonstandard English spoken by lower-class blacks in the urban ghettos of the northern U.S.A. and elsewhere"(Trudgill: 66).
(sic)

Body language -- "Eye movements, facial expressions, gestures, tone of voice, and so on, that accompany speech"(Farb: 153).

Chicano -- "A Mexican-American"(Calvin: 8).

Cultural assimilation -- "The process of a group taking on social patterns, values, language, political-legal systems, etc. of another group"(Calvin: 9).

Cultural pluralism -- "A social process that involves the peaceable harmonious living together of peoples with different cultural backgrounds in which differences are permitted within a range consonant with the national welfare"(Calvin: 10).

Culturally disadvantaged -- "A term used to identify lower-class children, particularly of Afro-American heritage; such children are also described as educationally disadvantaged and economically deprived"(Good: 94).

Culture -- "The sum total of man's activities. Includes language, food, costumes, habits, social patterns, government, art forms, and religion"(Calvin: 10).

Dialect -- "A local or provincial form of a language, differing from other forms, especially from the standard or literary form" (Webster: 228).

Disadvantaged -- "One deprived and underprivileged(as in cultural, economic, and social matters"(Calvin" 12).

Discrimination -- "A distinction, as in treatment; especially, an unfair or injurious distinction"(Webster: 237).

Dominant group -- "That race, religious group, or nationality that has social power--the ability to exploit the service or regulate any source of power--weapons, property, financial resources, special knowledge, managerial and executive function and eminence derived from myths, legend, and history"(Calvin: 12).

Ethnic -- "Pertaining to the distinctive social, cultural, linguistic, and physical attributes of a particular group"(Calvin" 13).

Ethnic groups -- "Groups whose members share a unique social and cultural heritage passed on from one generation to the next"(Rose: 9).

Ethnic materials -- Books, records, films, filmstrips, and the like related to ethnicity.

Ghetto -- "A particular area of a city in which lives a particular ethnic group; the area is characterized by slum conditions and general poverty"(Calvin: 15).

Heritage -- "What is or may be handed on to a person from his ancestors, as land, a trait, beliefs, or customs"(Calvin: 16)

Language -- "Any means, vocal or other, of expressing or communicating feeling or thought"(Webster: 472).

"Melting pot" theory -- "The idea that all ethnic, racial, cultural, and religious groups could be thrown into one group and this process would melt away all the differences forming a new homogeneous group" (Calvin: 19).

Minority -- "Used to refer to a group whose members share certain racial or ethnic similarities that are considered to be different from or inferior to the traits of the dominant group. Members of the minority are usually discriminated against in one way or another"(Rose: 11).

Multicultural education -- "Education programs for a pluralistic society involving every part of the school programs, the interaction of the community within the school, and the extension of the community into the school and of the school into the community"(Calvin: 20).

Nonstandard dialect -- "A dialect which differs from the language customarily used by educated speakers in positions of leadership in a given speech area"(Good: 179). (See also "substandard dialect")

Prejudice -- "Preconceived judgment or opinion"(Webster: 666).

Race -- "Refers to classifications of peoples into three broad groups by skin color and body type--the Caucasoid, the Negroid, and the Mongoloid. Within these three large divisions, there are many subdivisions with no clearly-defined lines of demarcation"(Calvin: 24).

Racial minority groups -- "Clearly delineated and self-defined peoples generally characterized as nonwhite: Black, Oriental, American Indian, Spanish American, Mexican American, Puerto Rican American, etc."(Calvin: 24).

Self-concept -- "The mental image one has of himself"(Calvin: 26).

Self-fulfilling prophecies -- "Behavior that reflects how one believes one will act or is expected to act"(Calvin: 17).

Standard English -- "That variety of English which is usually used in print, and which is normally taught in schools and to non-native speakers learning the language. It is also the variety which is normally spoken by educated people and used in news broadcasts and other similar situations"(Trudgill: 17).

Stereotyping -- "To simplify by reducing people and their behavior to a few clearcut traits"(Calvin: 28).

Subculture -- " A set of distinctive ways of thinking, feeling, and acting that set the members of a group apart from the larger society"(Calvin: 28).

Substandard dialect -- "Conforming to a pattern of linguistic usage existing within a speech community, but not that of the prestige group in that community, in choice of word, form of word, pronunciation, grammatical construction, or idiom"(Webster: 845)
(See also "nonstandard dialect")

Tracking -- "A pattern of subject organization or of course sequence in school: for example, at the beginning level in elementary school, there might be two tracks, one for very gifted children and the other for less able children"(Good: 612).

ANNOTATIONS

FACTORS INFLUENCING ACHIEVEMENT RELATING TO THE SCHOOL IN GENERAL

Programs and Goals

Anderson, Norma Jean, and Love, Barbara, "Psychological Education for Racial Awareness," Personnel and Guidance Journal 51: 666-670, May, 1973.

This paper discussed the school counselor's role in helping multicultural children adjust in society. Their functions included: helping culturally different children develop pride in themselves, as a basis for academic achievement; helping white children develop understanding; aiding in curriculum planning and inservice training; and helping schools reshape their goals and practices. Numerous activities were given, which can be started by counselors and carried out by teachers. Included were discussions of stereotypes and myths; role playing; and student workshops.

Arenas, Soledad, "Innovations in Bilingual/Multicultural Curriculum Development," Children Today 9: 17-21, May/June, 1980.

The article described four bilingual/multicultural early childhood curriculum models developed in 1976 on the assumption that children whose primary language is one other than English should be provided with preschool experiences in their dominant language. These programs provided instruction in two languages and fostered cognitive growth and social development by using the child's own cultural experiences as a basis for learning. Each model used a different approach to learning and unique strategies for teaching. Primary goals for all models were a good self-concept and pride in cultural heritage. The models were used by preschools and day care centers, each of which received training and technical assistance from one of four resource centers.

Banks, James A., "Teaching Ethnic Studies: Rationale, Trends, and Goals," in Teaching Strategies for Ethnic Studies, 2nd Ed., pp. 3-29, Allyn and Bacon, Inc., Boston, 1979.

Banks stated that the current school curriculum is not preparing most youths to function adequately in society, as it isolates them from the diverse cultural groups of which society is made up. Banks suggested that the schools present all racial, ethnic, and social class groups in all areas of the curriculum. Despite many recent attempts to implement ethnic studies programs, many of them have failed, as their goals have been confusing, ambiguous, and conflicting. Key goals stated for ethnic studies were to help students develop the ability to make reflective decisions on ethnic issues and to take personal and public action to help solve the racial and ethnic problems in our society. Other goals included clarifying their own ethnic identities, gaining understanding and appreciation of cultures, learning to interact with others, examining the richness of all cultures, and expanding the concept of what it means to be human.

Berson, Minnie P., "Cherishing Personal and Cultural Heritage," Childhood Education 54: 110-114, January, 1978.

This article stressed the importance of schools helping people cherish and maintain ties to their cultural heritage, while at the same time involving all people in solving the important problems of society today. The author stated that schools must actually act as day care centers or comprehensive community centers for total family development. Cultural aspects should not be kept in the social studies class, but should be seen as a very meaningful part of life, said Berson. School personnel, students, and parents must work closely together.

Bonilla, Eduardo Seda, "Cultural Pluralism and the Education of Puerto Rican Youths," Phi Delta Kappan 53: 294-295, Jan., 1972.

Bonilla maintained that nonwhite minorities, including Puerto Ricans, have poor self-images and a high dropout rate, because their identities have been lost with the "melting pot" concept. These same people have not been totally accepted into the dominant culture. The "melting pot" concept has been a roadblock to higher education for minority students, because teachers are often ethnocentric and racist. Ethnic studies should be a requirement in teacher training, because it strengthens self-respect among minorities, making them aware of their culture, as well as making other students aware, claimed Bonilla.

Freedman, Philip I., "An Alternative Approach to Multiethnic Education,"
The Social Studies 70: 118-120, May/June, 1979.

The author described his idea of the most effective multiethnic program, one aimed at eliminating stereotypes; the amount of time spent on each ethnic group depends on how strong stereotypes are against it. Besides stressing individual differences and ethnic diversity, the author maintained that there must be adherence to a common culture. He also stated the importance of assessing attitudes regarding ethnicity for the origin of prejudices.

Miel, Alice, with Kiester, Edwin, Jr., The Shortchanged Children of Suburbia, Institute of Human Relations Press, Publications Service of the American Jewish Committee, New York, 1967, 68 pp.

This pamphlet presented findings of a four year study to learn how public schools in a representative suburb prepare children for living in a multicultural society. It was determined that suburban children were shortchanged, sheltered by family and school in areas of race, ethnicity, religion, and economic inequality. Children learned prejudices early from parents and teachers. Teachers often avoided discussion of ethnic and racial issues, because they were uncomfortable discussing them, or by discussing world-wide problems while ignoring those at home. Children rarely knew why they held the prejudices they had. The authors maintained that children today must learn to respect and understand people of all kinds, valuing each person's worth, as well as their own. Teachers must take advantage of spontaneous classroom incidents as a vehicle for learning about race and ethnicity.

Parelius, Ann Parker, and Parelius, Robert J., "Education and Stratification," in The Sociology of Education, pp. 282-329, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1978.

This chapter maintained that in the United States, education is a key element in the process of social mobility, and that if there is inequality in education, access to jobs, financial success, and prestige will not be equal. The authors gave various explanations for the lower achievement and completion of less education of minority children. They stated that these children do less well on standardized tests due to language differences, lack of experiences tested, test anxiety, lack of test practice, hostility toward the examiner, value differences, and poor attitudes toward school. The authors claimed that IQ tests measure learning which has taken place rather than potential, and such tests are often used for tracking, which also hinders achievement. Other negative influences on the achievement of minority children included teacher attitudes and expectations; the child's self-concept and negative attitudes; inferior and biased materials; stereotypes, and inferior schools.

Richman, Paul Jeffrey, and Marcus, Stuart Paul, "From the Other Side of the Desk," Social Education 41: 537, October, 1977.

This article was written by two New York high school students enrolled in an extensive ethnic studies program. The boys claimed the program enhanced their knowledge and widened their basic understanding of other ethnic groups. They encouraged other students to join similar programs. They maintained that ethnic prejudice is one of the foremost problems in American society, and although it cannot be eliminated, it can be suppressed. Education is a weapon to fight prejudice by teaching students about various ethnic groups, and ethnic study should begin on the elementary level where prejudices are not so strong.

Ethnic Materials

Banks, James A., "Guidelines for Evaluating and Selecting Ethnic Studies Materials," in Teaching Strategies for Ethnic Studies, pp. 123-126, Allyn and Bacon, Inc., Boston, 1975.

Banks stated that selecting ethnic material is difficult, and that only the teacher can determine which material can best achieve the goals for each particular class. A large number of materials on ethnic groups are insensitive, inaccurate, and written from the Anglo-American point of view, claimed the author. Choosing materials requires analyzing goals, considering which ethnic groups are represented in the class, and considering the age level of the children. Banks maintained that ethnic materials should: portray perspectives, attitudes, and feelings of minority groups honestly and sensitively; be accurate in portraying history and events, as well as cultures; be free from stereotypes, racist concepts, and cliches; have authentic and sensitive illustrations; not omit certain groups if they are supposed to be comprehensive resources.

Garcia, Jesus, and Denton, Jon J., "Instruction Strategies for Multi-ethnic Materials," The High School Journal 63: 293-298, April, 1980.

The authors said that there are very good materials now available dealing with all ethnic groups, and that these materials should be given to all students, not just minorities. Such materials focus on not only problems and accomplishments, but on the common human experiences, while highlighting the unique characteristics of each. Teachers should be aware that there are various levels of ethnic materials available, which are important in choosing the right material for the class. The levels were given, as well as an example of developing an instructional strategy for ethnic content. It was stated that all learners' thinking can be stimulated if the teacher combines high level ethnic content with good instructional strategies. Various instructional strategies were also given.

Garcia, Jesus, and Garcia, Ricardo, "Selecting Ethnic Materials for the Elementary School," Social Education 44: 232-234, March, 1980.

Much ethnic material developed in the sixties did not reach standards of excellence and often overstated group achievements. With the Ethnic Heritage Act, funds were provided for new ethnic materials, and many states have included ethnic courses in college curriculums. More than half the states require multi-ethnic programs and material development in public schools(232). New ethnic materials were described in the article, and examples were given of the various levels which have been devised to help the teacher match the material to the learner. The authors stressed the fact that material selection is not easy and requires careful planning. Properly chosen materials can help encourage reading in minority children who have had difficulties, and can help bolster weak self-concepts.

Lyons, Bill, "Creative Interchange in a Multicultural Society," Clearing House 53: 153-154, November, 1979.

This article dealt with problems in selecting instructional materials in a multicultural society. Problems included whether or not schools should encourage cultural diversity, and if so, which cultures to treat. The author's solution was "creative interchange," in which people learn to appreciate the experiences, hopes, loves, and fears of others, integrating them to create their own unique experiences. They need not accept the views of others, but must admit to them, respecting their significance. In using this basis for teaching, discussion, essay tests, a democratic class atmosphere, and a variety of instructional materials were recommended.

Sutherland, Zena, and Arbuthnot, May Hill, "Modern Fiction," in Children and Books, pp. 302-367, Scott Foresman and Co., Dallas, 1977.

The authors emphasized that since all types of people have contributed to American heritage, children should meet them in books. Books help form positive and negative images of others. Those about minority groups should show diversity within the groups, rather than the stereotypes. Many books listed in the chapter have universal themes, with stories showing that differences between children of different cultures are superficial. The chapter included an annotated bibliography of children's books, listed according to age groups. Books cited dealt with the Japanese, Amish, Quakers, Pennsylvania Dutch, and blacks, among others. Some books listed were written in slang or nonstandard dialect.

Standardized Tests

Conoley, Colleen W., and Conoley, Jill I., "Blow the Teacher's Mind with An Ethnic Test in Kind," Integrated Education 15: 8-9, July/August, 1977.

The authors devised the Conoley Southwest Indigenous Quotient Test as an instrument to be given to teachers to help them understand the feelings of failure and frustration which children of other cultural backgrounds feel when taking many of the intelligence tests which have culturally biased items. The test should bewilder those unfamiliar with the Mexican culture, asserted the authors. Persons giving the test are to remain serious, telling the teachers the test will measure intelligence. As teachers struggle with answers, test administrators should make remarks to make them feel inferior. Following the test, teachers and test administrators should discuss its unfairness, comparing it to I.Q. and achievement tests that teachers give culturally different students.

Dean, Raymond B., "Analysis of the PIAT with Anglo and Mexican-American Children," Journal of School Psychology 15: 329-333, 1977.

The purpose of the study was to analyze use of the Peabody Individual Achievement Test with Anglo and Mexican-American children, comparing it with the Wide Range Achievement Test and the Wechsler Intelligence Scale for Children-Revised. It also compared group results and correlations between intelligence and achievement. The children were matched in age, sex, socioeconomic status, and educational placement, having been referred for testing because of learning difficulties. They were given the PIAT, WRAT, and WISC-R over a six month period by experienced Anglo examiners. The use of the PIAT with minority children had been questioned previously, because the group on which it was standardized included only 4.3% minority children(329). It was found that the PIAT was as applicable with Mexican-American children as Anglo children. Because of its format, which requires merely pointing to a choice of four alternatives, the PIAT was suggested by the author as a good screening instrument for culturally different children. It was determined that the Mexican-American children had a lower mean verbal I.Q., possibly because oral responses were required for the subtests in that scale.

"Do I.Q., Achievement Tests Have Meaning for Minorities?" editorial, Phi Delta Kappan 53: 339, January, 1972.

George Jones, director of the Center of Human Relations, National Education Association, claimed that I.Q. and achievement tests have little or no meaning for many minority children, because they cannot understand the language. Such minorities included blacks, Spanish-speaking, Orientals, and American Indians. Jones said that achievement or I.Q. cannot be discussed without knowledge of a child's environment; culture; language; and mental, physical, and psychological states.

Fass, Pauls S., "The I.Q.: A Cultural and Historical Framework," American Journal of Education 88: 431-458, April, 1980.

This article examined the history of intelligence testing and stressed the importance of seeing it within the sociocultural context in the U.S. from 1900-1930. The article was not written to discuss its validity as a measurement of intelligence, but to show that it was an important tool in a specific cultural context. With the influx of immigrants; child labor laws; and Dewey's idea of educating the whole child, exploring his potential to the fullest, schools adopted the I.Q. test as a means of organizing, grouping, and developing instructional programs. It was seen as a means of measuring pure, inborn ability. In 1922 and 1923, there were 40 different group tests available, many inadequately evaluated. From the onset, immigrants performed less well on these tests. Test results were used to exclude immigrants in the 1920's. Immigrant children were often put into programs, providing little social mobility. Tracking was based on the intelligence test, a means of grouping according to ability. From its first use in schools, the I.Q. test was a means of sorting and grouping children of different ethnic backgrounds.

Findley, Warren G., and Bryan, Miriam M., "Ability Grouping: Do's and Don'ts," Integrated Education 9: 31-36, September/October, 1971.

This paper contained the major findings and recommendations of a study of ability groupings, particularly as related to ethnic and low-socioeconomic groups. Ability grouping was defined as putting together children of a given age and grade who have most nearly the same capability for achievement. Such grouping depends on aptitude or achievement test results and teacher judgment. Ability grouping was found to reinforce lower self-concepts in average or low-achievement groups, which operates against motivation for achievement. Low achievers are grouped together, depriving them of the stimulation and help from better students. Teaching and testing in English only was cited as being a problem for ethnically different children and some blacks, whose dominant language may be totally different or nonstandard dialect. Such teaching methods and tests put these children in lower groups, causing lower self-concepts. Alternatives to ability grouping were given, such as tutoring, team teaching, and individually programmed instruction. Teacher training should prepare teachers to work with various cultures and to encourage minority children.

Gerken, Kathryn Clark, "Performance of Mexican-American Children on Intelligence Tests," Exceptional Children 44: 438-443, March, 1978.

This study was done to determine what effect the type of intelligence test (verbal vs. nonverbal), language differences, and examiner group membership had on the performance of Mexican-American children taking intelligence tests. Twenty-five children were tested by six examiners, two of whom were bilingual Mexican-Americans, two of whom were bilingual Anglos, and two of whom were monolingual Anglos. Tests used were the Leiter International Performance Scale and the Wechsler Preschool and Primary Scale of Intelligence, as they contrasted verbal and nonverbal abilities. Results indicated that Mexican-Americans obtained significantly higher I.Q. scores on the nonverbal than the verbal scales. Children with Spanish as a dominant language received lower scores than bilingual or English dominant children. There were no significant examiner effects, although the author stated that other studies showed that white Anglo examiners often arouse anxiety in minority children. Without considering the type of test, language dominance, and examiner effect, minority children may be inappropriately labeled as retarded and misplaced in special education, or above average intelligence may go unrecognized.

Grill, J. Jeffrey, and Bartel, Nettie R., "Language Bias in Tests: ITPA Grammatical Closure," Journal of Learning Disabilities, 10: 229-235, April, 1977.

The Grammatical Closure subtest of the Illinois Test of Psycholinguistic Abilities was studied to determine whether or not it is biased. Results showed that it is culturally biased, favoring standard English speakers, and authors recommended that it not be used with speakers of nonstandard dialects. Authors stated that these findings should not be generalized to other ITPA subtests or other standardized tests, since they vary so much in form and content. Many blacks used appropriate non-standard English responses to questions, although their answers were considered wrong according to the test manual. This indicated that they understood the items. When scores were adjusted to accommodate nonstandard English responses, 81.5% of the black sample scored above the mean, whereas non-adjusted scores diagnosed 42% of the blacks as having language difficulties. White children also used the nonstandard dialect, but less frequently. Authors stressed the importance of considering possible bias in testing and teacher attitudes, because minority children are disproportionately over-represented in special education classes.

Kee, Daniel W., "Learning Efficiency in Four Ethnic Groups," Integrated Education 10: 29-32, November/December, 1972.

This experiment was done to investigate learning efficiency in children from four ethnic groups: black, white, Chinese-American, and Spanish-American. The method of determining learning efficiency is important, stressed Kee, because many ethnically different children speak English as a second language or speak nonstandard dialect, making verbal recall difficult. The traditional method of testing learning ability has been the I.Q. test, which Kee felt better measures what has been learned than what can be learned. The paired-associates method was used in this experiment, in which the child learned a list of noun or picture pairs, and was then asked to produce one noun or picture when presented with the other. Some responses were verbal, while some involved pointing. Kee stated that while the task is simple, research has indicated that there are substantial relationships between paired-associates learning, reading, and achievement. Results showed that learning efficiency was the same for all four groups; each group showed substantial improvement when pictures were used; all children profited from prior experience in paired-associates learning; and there were no differences in forgetting between groups. The results indicated that there are numerous avenues open to facilitate learning for ethnically different children.

Piersel, Wayne C.; Brody, Gene M.; and Kratochwill, Thomas R., "A Further Examination of Motivational Influences on Disadvantaged Minority Group Children's Intelligence Test Performance," Child Development 48: 1142-1145, Summer, 1977.

Low-income children of mixed ethnic backgrounds were tested by Anglo, female examiners to study the effects of apprehension concerning test-taking on disadvantaged children. The Wechsler Intelligence Scale for Children-Revised was given, using three different administration methods. One was standard, with no feedback given; the second was self-monitoring feedback, where children were informed about correctness of responses and were given their total point score as they progressed; the third was the pretest vicarious experience situation, in which prior to standard administration of the test, children viewed a film in which a minority child was given the same test by a white, female examiner who reacted positively toward the child whether he/she was right or wrong. Results showed that test performance increased as test apprehension decreased. The feedback situation increased apprehension. The authors felt that some type of pretest experience should be devised to help relax children in order to get the best results from him/her, thereby assuring the best possible placement.

Reschly, Daniel J., and Sabers, Darrell L., "Analysis of Test Bias in Four Groups with the Regression Definition," Journal of Educational Measurement 16: 1-9, Spring, 1979.

This study was done to determine whether or not the Wechsler Intelligence Scale for Children-Revised and the Metropolitan Achievement Test are biased when used with children of diverse ethnic backgrounds. Data was gathered from 910 Anglos, blacks, Chicanos, and native American Papago Indians. Results showed that these tests were unbiased in the sense of accurate prediction and/or in the sense of greater likelihood of predicting success rather than failure for minority persons who have the same predictor scores as Anglos. The study was done to disprove the claim that there are a disproportionate number of minorities in programs for exceptional children due to test bias and unfair classification and placement. The fact that the WISC-R appeared to equally valid for different groups to measure academic aptitude supports its continued use in placing exceptional children. However, the authors stated that other criteria should be used besides test scores to select programs and decide placement.

Schmeiser, Cynthia B., and Ferguson, Richard L., "Performance of Black and White Students on Test Materials Containing Content Based on Black and White Cultures," Journal of Educational Measurement 15: 193-200, Fall, 1978.

The effect of test content on black and white student performance was examined. Test materials were developed reflecting both cultures for the English and social studies subtests of the American College Test. Results showed that content did not discriminate between blacks and whites. Whites outscored blacks on both tests, and both blacks and whites scored better on the white test. The authors maintained that if one race scores consistently higher, test developers should try to balance and eliminate test content which is biased. If test content doesn't seem to be responsible for the higher scores by whites, other test features should be examined such as wording and speed. If test content does not differentiate between the races, then diverse cultural content should remain in tests and the classroom, it was concluded.

Sverdlik, Mark E., "Comparison of the WISC and WISC-R Scores of Referred Black, White and Latino Children," Journal of School Psychology 16: 110-125, Summer, 1978.

The Wechsler Intelligence Scale for Children, published in 1949, was compared with the WISC-Revised, devised 25 years later, for bias with minority children. The revised version used different standardization samples, including nonwhites in the same proportion as in the general population. The study concluded that the WISC-R is less biased than the WISC. Differences in scores a child received on both tests indicated that intelligence tests must be kept up to date, with a maximum of ten years between revisions. The author suggested that other criteria besides test results be used in placing children in special education programs. He also suggested that there may be bias on the part of persons making referrals of minority children for testing and placement.

White, Margaret B., and Hall, Alfred E., "An Overview of Intelligence Testing," Educational Horizons 58: 210-216, Summer, 1980.

This article reviewed the history and criticisms of intelligence testing. The current edition of the Stanford-Binet is not that different from the original, developed by Binet in 1905. It was developed to select children for placement in classes for the mentally retarded in France. The first group test was devised to evaluate individuals for military service during W.W.I. The authors listed certain drawbacks in I.Q. tests. They are subject to serious misinterpretation, since all tests do not measure the same things. There are errors in measurement and reliability coefficients. Scores can vary with life experiences, moods, attitudes, and test administration procedures. They fail to measure personality, creativity, motivation, and social intelligence. The standardized group with which the individual's score is compared may not be representative. Scores do not tell how a person thinks. Tests measure learned behavior, not simply genetic traits. There may be bias in content and language. All such factors enter into test results, claimed the authors.

FACTORS INFLUENCING ACHIEVEMENT RELATING TO THE TEACHER

Cultural Understanding

Brower, Imogene C., "Counseling Vietnamese," Personnel and Guidance Journal 58: 646-652, June, 1980.

This article was written to help counselors understand Vietnamese people and develop rapport with them, but it was applicable to teachers as well. The author stressed the importance of rapport, developing trust, easing into a relationship, and finding out about the person's culture, family life, and values. Family roles were explained and their effects on how the child will react in school. The child was described as a passive receiver of knowledge, and the teacher was seen as an authority. Brower maintained that the Vietnamese child needs more direction than other children, because he/she has been taught not to ask questions. Verbal and non-verbal communication was described, emphasizing the fact that Vietnamese body language is quite different than American body language. Teachers must keep in mind that emotional scars from the war and being a refugee will undoubtedly affect the child's adjustment.

Cheyney, Arnold B., Teaching Children of Different Cultures in the Classroom, Charles E. Merrill Publishing Co., Columbus, Ohio, 1976, 186 pp.

This book was based on the idea that culturally different children, as all children, bring to school varying values, language, family styles, and attitudes, which greatly affect classroom procedure. The teacher must understand something about these variations in order to teach each child in the best possible way. The author described some of the differences which the culturally different child brings to school, such as learning styles and attitudes. He listed "do's" and "don'ts" for teachers, using quotations from teachers describing techniques which they found successful. He gave lesson plans for developing standard dialect, listening skills, vocabulary, and comprehension, and discussed using ethnic oriented materials. Descriptions were given for making puppets, among other activities, all of which were practical ideas for teachers to incorporate into the curriculum without taking out already valuable content and activities.

Guerra, Manuel N., "Educating Chicano Children and Youths," Phi Delta Kappan 53: 313-314, January, 1972.

Guerra said that teachers must become sensitive toward and understanding of the history, values, life-style, language, and problems of the cultures they teach in order to work effectively with children of those cultures. They must understand that Chicanos, like other ethnic groups, do not want to give up their identities. In our society, stated Guerra, Chicanos have been taught the American dream of democracy and equality, while at the same time they have been living with poverty, unemployment, and prejudice. They have been taught to conform to the American ideal, while they have lived with institutional racism. Guerra felt that there should be new and better materials, fewer tests with verbal barriers, more counselors, and a respect for differences in cultures and languages.

Johnson, Kenneth R., "Other Main Disadvantaged Groups," from Teaching the Culturally Disadvantaged, pp. 68-89, Science Research Associates, Inc., Palo Alto, California, 1970.

Johnson described the subcultures of the four major ethnic groups which, combined with the disadvantaged blacks, comprise almost the total disadvantaged population. The groups were Mexican-American, Puerto Rican, Appalachian and Southern rural white immigrant, and American Indian. The author cited some of the handicaps which each group brings to school and the implications, stressing the importance of the teacher's learning about the subcultures he/she teaches.

Johnson, Kenneth R., Teaching the Culturally Disadvantaged, Science Research Associates, Inc., Palo Alto, California, 1970, 202 pp.

This book contained specific ideas for teachers of culturally disadvantaged children. Such cultural groups as blacks, Mexicans, Puerto Ricans, and Appalachian whites were discussed, including backgrounds, values, learning styles, language, and attitudes toward education, for example. The author emphasized the importance of having good, positive attitudes toward these children, promoting good self-concepts, and the need for dealing with stereotypes. Lesson plans for teaching writing, reading, and speech were given in detail, while teaching styles were described. Johnson said that more research is needed in the area of cultural disadvantage, which was defined as taking place when a person leaves his cultural group and finds a conflict with the dominant culture.

Johnson, Kenneth R., and Simons, Herbert D., "Black Children and Reading: What Teachers Need to Know," Phi Delta Kappan 53: 288-290, January, 1972.

The authors attested that black students have failed to a greater degree than whites, because teachers are not prepared and are often unwilling to use teaching strategies which will be successful with blacks. It was suggested that teachers study black culture, learn about black dialect, and adjust teaching methods accordingly. Curriculum cannot be tailored to fit black children's needs if educators know little about or dislike black culture. Teachers should, for example, understand the extended, matriarchal family; that rhythm is not genetic, but cultural; that black dialect is a well-developed, legitimate linguistic system, not inferior; and that black body movements often differ from those of other cultures. Johnson emphasized that black dialect is an identity symbol, and that to deny the dialect is to deny the child. He further stated that teachers must take advantage of the child's language and cultural experiences as a basis for teaching.

Understanding of Language, both Verbal and Nonverbal

Abrahams, Roger D., "Black Views of Language Use: Rules of Decorum, Conflict, and Men-of-Words," in Current Topics in Language, pp. 183-196, edited by Nancy Ainsworth Johnson, Winthrop Publishers, Inc., Cambridge, Massachusetts, 1976.

Abrahams talked about ethnic differences in the way blacks and whites use language, differences that can be easily misinterpreted unless they are understood as being part of different cultures. Such differences cause stereotypes, causing communication problems between ethnic groups, said the author. Body language can also create communication failure. White teachers often consider black speech as inferior, claiming black children have no language ability. Abrahams emphasized that blacks have a very well developed dialect, learned through complicated word games like "the dozens." They know, he added, how to use words to gain power. These verbal resources should be used as a basis for teaching reading and writing; they should be able to learn standard speech gradually, as they see a need for it. The author described the artful speech of such men as Dick Gregory and Mohammed Ali.

Grove, Cornelius Lee, "Beyond Words: A Closer Look at Cross-Cultural Communications," Science Teacher 44: 23-25, November, 1977.

In the recent trend to consider the needs of culturally different children, one of the greatest problems facing these children has been overlooked, that of the differences in their nonverbal behavior. Nonverbal behavior, which is often misunderstood, includes touch, body spacing, eye movement, modes of walking, facial gestures, gestures of the extremities, postures and stances, timing, states such as blushing, and vocal behaviors such as sighing, laughing, and voice tone. Just as verbal behavior, nonverbal behavior is culture specific, stated Grove.

Hudson, R.A., "Linguistic and Social Inequality," in Sociolinguistics, pp. 191-230, Cambridge University Press, Cambridge, Massachusetts, 1980.

This chapter stated that although linguists have affirmed that no one language or dialect is inherently better than others, and that each is governed by a complex set of rules, people continue to judge each other on the basis of language. Various tests and experiments were described in which subjects made immediate and often false judgments about others because of their dialects. Black dialect was discussed, along with the elaborate and complex speech activities which blacks use to gain peer status. The author said the school is one of the main vehicles for disseminating speech stereotypes, and that teachers' first impressions of students are based on speech. A poor first impression may lead to the "self-fulfilling prophecy," whereby the child performs as he/she is expected to. I.Q. tests were cited as stressing skills with language, which often hurt children who use nonstandard dialect. Studies of pupil prejudice were also given. The author summarized that every child brings to school a vast amount of language and experience, whether they be "standard" or not. The teacher should not misjudge him/her as slow or inarticulate, but should use these differences as a basis for new learning.

Mehrabian, Albert, Silent Messages, Wadsworth Publishing Co., Inc., Belmont, California, 1971, 152 pp.

This book dealt with nonverbal communication, an important part of everyday relationships. It explained various body movements and gestures as ways of communicating social class, power, intimacy, and friendship, for example. The author mentioned that acceptable behavior varies from culture to culture. What seems significant and normal for Americans is not always so for other cultures. Body movements and distance vary, as do voice tones. It is easy to misunderstand persons from different cultures, if one does not know something of the cultural differences in nonverbal communication. Many examples of cultural differences were cited.

Pulte, William, "Are Bilingual-Bicultural Programs Socially Divisive?" Integrated Education 16: 31-33, September/October, 1978.

A culturally relevant curriculum is needed for multicultural children to function effectively in society, stated Pulte; it will awaken interest in reading and develop skills more quickly than that which deals with subjects foreign to the child. He stated that it is most effective to teach reading initially in the child's own language and then transfer skills to a second language. Pulte said that delaying English will eventually help the child function better in the dominant culture, as well as helping him/her maintain ethnic identity.

"The Anatomy of a Message," editorial, Ford's Insider, 1981, sec. 1, pp. 4-6.

This article maintained that voice tones and body movements have a great effect on communication, determining success of the message. People use voice tone and body movements to judge intelligence and motives. Cultures use such signals differently, which can cause misinterpretation in communication, the paper stated.

Trudgill, Peter, "Language and Ethnic Group," in Sociolinguistics, pp. 57-83, Penguin Books, New York, 1974.

Trudgill dealt with differences in languages and dialects spoken by various ethnic groups in America. Language was described as a learned behavior, often merely a means of identifying with a group, and not inherently connected with race. The author claimed that no one language is superior to others. Black English was described, a dialect spoken by many blacks today. Trudgill stressed the importance of teachers becoming familiar with the phonological structure of such a language dialect, making the child aware that the teacher appreciates the dialect. The black child will learn standard dialect only when and if he/she can foresee it benefiting him/her, socially or economically. The author gave numerous examples of Black English differences, such as the lack of the postvocalic "r" in the word "cart", and no "s" in third-person singular present-tense forms (he go).

Weaver, Gery R., "American Identity Movements: A Cross-Cultural Confrontation," in Communicating Through Behavior, pp. 267-273, edited by William E. Arnold and Robert O. Hirsch, West Publishing Co., St. Paul, 1977.

This paper stated that today many Americans are unwilling to give up their individual identities, which may be in conflict with the dominant culture. The author mentioned the importance of recognizing differences in cultural values, life-styles, and language. Various dialects must be recognized as sophisticated forms of communication. Black dialect uses the verb "to be" in a sense no longer used in standard English, but very prevalent in Shakespeare's time. In Black English, "she be sick" can either refer to right now or to next month, signaling a continuing process, said Weaver. Blacks have highly developed verbal styles, used effectively in word games.

Teacher Attitudes and Expectations Relating to the Child's Self-Concept

Adenika, T. Jean, "Teachers' Attitudes Toward the Education of the Black Child," Education 97: 102-144, Winter, 1976.

A study was done to survey attitudes of a selected group of teachers working in predominantly black schools toward black children and their life-style. Data were obtained through an attitudinal questionnaire given during cultural awareness seminars. From the questionnaires, 181 were randomly selected. Factors for analysis were age, sex, ethnicity, and educational attainment. Results showed that ethnicity was the most significant characteristic 18 out of 25 times. The teachers (64 black, 105 white, and 12 other ethnic groups) seemed to follow the general American values of social and ethnic distance in those areas which were closest to them personally, such as intermarriage and mixed neighborhoods. Although teachers verbalized the value of accepting all people on every level, they responded negatively on items indicating actual closeness. However, the group was generally positive in attitudes toward the education of the black child and had positive attitudes toward values of the black community.

Allen, B.J., Jr., "The Racial Attitudes of White Pre-Service Teachers," Phi Delta Kappan 53: 326-327, January, 1972.

This study surveyed students in teacher institutions concerning racial attitudes. The Multi-factor Racial Attitude Inventory was administered to 300 enrollees in a pre-service teacher education course at a predominantly white Southeastern university. Results of the final sample, consisting of 139 white students, showed that teachers believed in black equality, yet held to many myths and stereotypes of inferiority. They associated with blacks in groups, but not intimately. They opposed immediate integration, claiming that society is not ready for it. Allen said that white teachers must realize the importance of teaching cultural appreciation, seeing that blacks and white interact in school. "Whether the problem is attacked by compensatory efforts in the urban ghettos where blacks remain segregated, or by busing and other means to integrate children in non-neighborhood schools, and even with vast expenditures of money necessitated by either approach, the kind of education provided within schools and behind classroom doors for both white and black children will ultimately hinge on the attitudes teachers have about these children."
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Banks, James A., "Imperatives in Ethnic Minority Education," Phi Delta Kappan 53: 266-269, January, 1972.

Banks indicated that schools reinforce social class and racial stratification by denying equal opportunities to minority groups, causing racism and ethnic hostility. However, schools can promote social change with certain innovations, many involving the teacher. Research indicates that the teacher is the most significant person in a child's life, next to his/her parents and has great influence on the formation of racial attitudes, said Banks. Teachers need more training to gain a more realistic view of society. They must question stereotypes, expect more of minority children, treat them more positively, question standardized tests as possibly biased, remember that children are often placed in tracks on the basis of such tests, and teach ethnic studies to all children.

Byalick, Robert, and Bersoff, Donald N., "Reinforcement Practices of Black and White Teachers in Integrated Classrooms," Journal of Educational Psychology 66: 473-480, 1974.

The purpose of this study was to observe and compare reinforcement practices of black and white female elementary teachers in integrated classrooms and to compare their preferred types of reinforcements with their actual reinforcement in the classroom. Black and white teachers were very similar in the types of positive reinforcements and the frequency of positive reinforcement. Teachers of both races used much more positive reinforcement on male than female children, and positively reinforced children of the opposite race more frequently than their own. Most teachers did not use the reinforcers they had selected as being the most effective. They used more traditional reinforcers, distant reinforcers, avoiding material rewards and personal contact, which they had previously stated to be so effective. They used little praise, although it was rated as being a good reinforcer. Children received very few positive reinforcements during the day, considering the fact that this reinforcement is supposed to increase achievement, as is material reward when used with children of low socio-economic status.

Cornbleth, Catherine, and Korth, Willard, "Teacher Perceptions and Teacher-Student Interaction in Integrated Classrooms," Journal of Experimental Education 48: 259-263, Summer, 1980.

Teacher ratings of students' potential achievement, behavior, and personal characteristics, as well as teacher-pupil interaction, were obtained to study the relationship between teacher perceptions and interaction with black and white students in integrated classrooms. Student teachers rated whites higher than blacks in terms of potential achievements and behavior. Whites were also rated as more efficient, organized, reserved, industrious, and pleasant, while blacks were rated more outgoing and outspoken. Teachers perceived whites more favorably than blacks. There were no observed differences in teacher-student behavior according to race or sex.

Davidson, Helen H., and Lang, Gerhard, "Children's Perceptions of Their Teachers' Feelings Toward Them Related to Self-Perception, School, Achievement and Behavior," Journal of Experimental Education 29: 107-118, December, 1960.

This study was done to determine the relationship between children's perceptions of their teachers' feelings toward them and self-perception, academic achievement, and classroom behavior. An adjective checklist was devised to assess these perceptions. Besides the checklist given to students, the teachers rated their pupils on academic achievement and behavior. Results showed a positive correlation between children's perceptions of their teachers' feelings toward them and the perceptions they had of themselves. Also, there was a positive relationship between favorable perceptions of teachers' feelings, achievement, and desirable classroom behavior. Upper and middle-class children perceived their teachers' feelings toward them as more positive than did lower class children. Social class was also related positively with academic achievement. Girls perceived teachers as being more positive toward them than did boys.

Fersh, Seymour, "Orientals and Orientation," Phi Delta Kappan 53: 315-318, January, 1972.

The purpose of this article was to present various information concerning Orientals and the changing attitudes toward them in America, as well as to explain the school's role in teaching multicultural appreciation. The author claimed that attitudes toward Orientals have changed positively, and treatment in the curriculum has changed accordingly. Attempts to understand people around the world has helped change American attitudes toward these subgroups in American society. By having a greater understanding of different cultures around the world, teachers should begin to create more positive attitudes within their classrooms toward different cultural groups, said Fersh.

Jackson, Gregg, and Cosca, Cecilia, "The Inequalities of Educational Opportunity in the Southwest: An Observational Study of Ethnically Mixed Classrooms," American Educational Research Journal 11: 219-229, Summer, 1974.

This study compared teacher-pupil interactions among Mexican-Americans and Anglos. Teachers gave much more positive feedback and encouragement to Anglos than Chicanos, behavior which is known to raise achievement. The authors stated that poor achievement, in turn, influences teacher behavior, as failing students offer teachers fewer chances for praise, even though they are the ones who need it most. Four other factors which were mentioned as contributing to disparities in teacher behavior and poor academic performance in Chicanos: language and cultural differences, lack of adequate programs for ethnic groups, tendency of teachers to respond differently toward children of different races, and lack of teacher training in cultures. The authors indicated that instructional processes in Southwest classrooms must change.

Rist, Ray, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," Harvard Educational Review 40: 411-449, August, 1970.

Results were given of an observational study of a class of black, ghetto children during their kindergarten, first-, and second-grade years. The black teacher put the children into reading groups reflecting social-class composition of the class. Permanent seating was based on behavior, dress, verbalization, manners, and physical appearance. The neat, clean, well-dressed children sat near the teacher and got most of the attention. Those at the other tables were poorly dressed and dirty. The teacher's behavior toward the children was an important influence on their achievement. The general groupings carried on through first- and second-grades. No matter how well a child in a lower group did, he/she remained in the same reading group. This was a manifestation of the self-fulfilling prophecy. Teacher expectations had placed the children into groups from which they could not escape.

Rajpal, Puran L., "Teacher Judgments of Minority Children," Integrated Education 10: 33-36, November/December, 1972.

This study examined teacher ratings of the seriousness of 50 behavior problems in the classroom, comparing judgments made toward any elementary boy with those made toward minority boys. Behaviors such as untruthfulness, cheating, whispering, laziness, unreliableness, quarrelsomeness, tattling, stubbornness, shyness, thoughtlessness, nervousness, dreaminess, and suspiciousness were rated as being more serious when they represented boys of minority groups than other boys. The author stated that these ratings very possibly were a product of teacher attitudes, attitudes that teachers must become aware of. If, on the other hand, minority boys do represent these behaviors more seriously than other boys, something must be done to help these children in school. Rajpal found that these children were best helped in the areas of needs, values, and thinking, and that they seemed to develop a greater interest and ability to learn when helped in these areas.

Rosenthal, Robert, and Jacobson, Lenore, Pygmalion in the Classroom, Holt, Rinehart, and Winston, Inc., New York, 1968, 240 pp.

This book was based on the "self-fulfilling prophecy," the idea that a person will act as he is expected to act. It also dealt with self-image and the fact that a positive self-image often depends on the positive reactions a person receives from others. Negative reactions, on the other hand, can create negative self-images. The authors cited numerous studies and examples from medicine, relating to animals and humans, in which the self-fulfilling prophecy has determined behavior. The majority of the book treated the Oak School Experiment, done in 1964, in which a West Coast school became the laboratory for an experiment with a lower-class group of students, of which one-sixth were Mexican-Americans. An unfamiliar intelligence test was given, and teachers were told that results would indicate intellectual bloomers. The names of the bloomers were actually drawn at random. Although the difference between children was only in the minds of the teachers, those labeled as bloomers actually did bloom more than those not expected to bloom. Children of all backgrounds did better when their teachers expected them to. The greatest improvement was by the Chicanos, who were supposedly suffering from cultural deprivation. The authors stressed the great impact of teacher attitudes and expectations on achievement.

Silberman, Melvin L., "Behavioral Expression of Teachers' Attitudes Toward Elementary School Students," Journal of Educational Psychology 60: 402-407, 1969.

This study examined whether teachers' attitudes toward their students are revealed in teachers' classroom behavior. Four attitudes observed were attachment, concern, indifference, and rejection. There were three types of teacher behavior which were observed to communicate attitudes: contact, positive and negative evaluation, and acquiescence. Teachers were first interviewed concerning their attitudes toward specific students. Next, this behavior was observed. Then, those students were interviewed concerning their perceptions of their teachers' behavior. Findings were: that teachers' attitudes were generally revealed in their actions, especially since they react to students quickly, with little time to think; that teachers expressed certain attitudes more readily than others, such as concern and indifference as opposed to rejection and attachment; that students who received these behavioral manifestations of teacher attitudes were usually aware of them, as were others in the class. Teacher actions communicated teacher regard for the students and guided peer perceptions of and behavior toward them.

Teacher Training

Bronaugh, Juanita, "The Multicultural Center: An Innovative Inservice Program," Phi Delta Kappan 59: 204-205, November, 1977.

This paper described the Multicultural Training Center set up in Racine, Wisconsin to train teachers to work with children of different cultures and their parents. The center also helps teachers increase awareness and evaluate and select multicultural materials. Bronaugh stated that the center is staffed by six resource teachers, four of whom are available as replacements for those teachers receiving the center's three-day inservice training. The other two are trainers for the workshop participants. Teachers were found to like the training, because it was conducted during school hours, the climate was informal, good techniques and skills were taught, there were good replacement teachers, and the trainers were peers. Because of the program, Racine's schools were found to be more sensitive to cultural backgrounds and the effects these backgrounds have on self-concept, behavior, and aspirations.

Cuban, Larry, "Ethnic Content and 'White' Instruction," Phi Delta Kappan 53: 270-273, January, 1972.

In his article, Cuban stated that the great surge toward ethnic studies with changes in curriculum is not enough, and will eventually leave students bored and apathetic. Cuban claimed that the caliber of the teachers determines the success or failure of ethnic content. Although curriculum reform is easier and looks better to the public, what is needed is teacher retraining, with development of new strategies. "White instruction" as the author put it, referred to traditional methods of telling, explaining, and clarifying, viewing the learner as a passive absorber of knowledge. Just throwing out facts about ethnicity to students will not change attitudes and values, nor develop self-pride, many of which have developed at home. Ethnic content can get youngsters fired up to explore knowledge, develop skills, and clarify values if the teacher is effective, added Cuban.

Jústiz, Manuel J., and Darling, David W., "A Multicultural Perspective in Teacher Education," Educational Horizons 58: 203-205, Summer, 1980.

Jústiz and Darling listed some of the specifics which must be included in a multicultural training program for it to be effective. Teacher institutions must include faculty and students of varying ethnic backgrounds as a basis for cultural respect and appreciation. Curriculum must include a multitude of examples to illustrate strengths and contributions of ethnic groups, as well as lessen racial and ethnic problems. Prospective teachers must learn how to study a culture rather than learning an unreasonable number of concepts concerning specific cultures. They must also be taught to nurture positive attitudes toward other cultures in students, said the authors.

Lamberg, Walter J., and McCaleb, Joseph L., "Performance by Prospective Teachers in Distinguishing Dialect Features and Miscues Unrelated to Dialect," Journal of Reading 20: 581-584, April, 1977.

This study investigated responses of white, prospective teachers toward children speaking nonstandard dialect. The Informal Oral Reading Inventory was given to students whose oral reading showed features of black dialect. Miscues were classified as responses not matching standard text reading. Teachers analyzed tapes of students exhibiting miscues that were not dialect-related and those characteristic of Black English. Teachers' responses were then compared to those of judges experienced in giving that test and in language differences. Teachers did not react negatively or inaccurately, and none noted more miscues than the judges. Also, they failed to hear the most specific dialect differences. On the negative side, the teachers' performance was inconsistent, and such inconsistency on the part of a teacher in assessing student reading is undesirable, said the authors. The fact that the teachers noted some dialect differences signifies that they considered some of the children as linguistically different. The authors agreed that there is a need for improvement in teacher education to develop a better understanding of language and cultural differences and to improve teacher skills in individualizing instruction. There should be emphasis on using individualized diagnostic instruments such as the Informal Oral Reading Inventory, they added.

SUMMARY

Research indicated that there are many factors within the school which influence and often limit the achievement of culturally different children. According to Banks and Bonilla, schools in the past have been guilty of promoting the "melting pot" concept, whereby all cultural diversities were assimilated into one homogeneous group. Such programs lowered self-concepts of culturally different children, denying their identities. Rist claimed that schools were guilty of placing children into a stratified caste system based on such things as behavior, dress, verbalization, manners, and physical appearance. According to Findley, ability grouping was found to reinforce lower self-concepts in low achievement groups, in which many culturally different children fell. By placing these children with other low achievers, they were deprived of the stimulation and help from better students. When cultural appreciation was taught, research indicated that courses merely "tacked on" to the present curriculum or "Ethnic Week" additions were found insufficient in fostering cultural understanding among all children and in making culturally different children feel proud of their heritages. Banks, Berson, Dillard, Fulte, and Richmond and Marcus showed that the most effective multicultural programs were those which incorporated cultural concepts into the entire curriculum. Banks, Berson, and Dillard indicated that such programs required clear-cut goals, with personnel working closely together. Anderson added that counselors are most beneficial as coordinators for such a program. Comprehensive multicultural programs, permeating all aspects of the school environment, increased awareness of cultures and cultural differences, promoted respect, and helped lessen stereotypes and prejudices within the school, according to Freedman, Miel, Parelius and Parelius, and Richmond and Marcus.

Although ethnic materials were considered essential to a good multicultural program, Banks and Garcia found that many such materials were written from the Anglo-Saxon viewpoint, being both insensitive and inaccurate. These materials further perpetuated myths and stereotypes. Some materials treated ethnic groups unequally, eliminating some groups entirely. Garcia and Garcia, as well as Denton, claimed that teachers have often given ethnic materials only to culturally different students, when they

should have been given to the entire class. Banks' studies demonstrated that teachers did not always choose materials appropriate for the particular cultural make-up or age group of the class. Good ethnic materials, properly chosen, encourage reading, bolster self-concepts, create understanding and respect, dispel stereotypes and myths, and teach ways of handling adulthood, stated Garcia and Garcia, Lyons, Pulte, and Sutherland and Arbuthnot.

Studies suggested that another strong influence on the achievement of culturally different children has been standardized tests. From the onset, intelligence tests were a means of sorting and grouping children of different ethnic backgrounds, said Fass. Grill and Bartel, Reschley and Sabers agreed that minority children have been disproportionately over-represented in special education classes due to mislabeling following standardized testing. Such tests have also bypassed gifted children or have placed children in low ability groups or tracks, added Gerkin.

Sverdlik, in his study comparing the Wechsler Intelligence Scale for Children with the Wechsler Intelligence Scale for Children-Revised, found the revised version less biased with black and Latino children, because the original test had not included minority children in the standardization sample. Grill and Bartel agreed with Sverdlik that teacher bias in referring culturally different for special testing and placement following testing was another problem.

Piersel, Brody, and Kratochwill's study showed that culturally different children performed better on tests when they had a previous vicarious test-taking experience, lessening apprehension. Fear of the examiner, the child's mood, attitudes concerning authority figures, and attitudes about school in general were also factors in test results.

Studies of the American College Test by Schweiser and Ferguson, the Wechsler Intelligence Scale-Revised and the Metropolitan Achievement Test by Reschley and Sabers, and the Peabody Individual Achievement Test by Dean, indicated that test content was not biased in these cases, but that other factors besides test results should be considered in placing children, such as personality, creativity, motivation, and the social well-being of the child.

Gerkin found that Mexican-American children performed significantly better on the nonverbal scales of standardized tests, because of their language difficulties. Grill and Bartel discovered that the Illinois Test of Psycholinguistic Abilities was biased in favor of standard English speakers as opposed to nonstandard speakers of Black English. Kee showed that the paired-associates method of testing was far better with blacks, Chinese-Americans, and Spanish-Americans than the traditional method of standardized testing. Dean found the Peabody Individual Achievement Test to be far superior with Mexican-Americans because of its format, which involved pointing to one of four alternatives. Jones claimed that blacks, Spanish-speaking, Orientals, and American Indians, for example, who cannot understand the language well, cannot take an intelligence test effectively. He felt that achievement and intelligence cannot be discussed without knowledge of environment; culture; language; and mental, physical, and psychological states.

The second part of the study dealt with the important contribution the teacher makes to the achievement of culturally different children. "No other professional group in this country faces the problems associated with cultural diversity to the extent that teachers do." (Grove: 24 see annotated bibliography) Cuban, Jústiz, and Lamberg indicated that a good multicultural program depends on an effective teacher. Only recently have multicultural courses been offered to prospective teachers and graduate students in education or been the focus of inservice training. Cheyney, Guerra, and Johnson agreed that many teachers have not been trained to understand the cultural backgrounds or language of their students. Such unfamiliarity has caused teachers to treat different students as inferior, incapable, or disrespectful. Miel found that teachers often sheltered children from racial and ethnic issues because they were afraid of unsure. Since, as Hudson claimed, teachers' first impressions of children are often based on speech, misunderstandings concerning language and body language have created more problems for the culturally different child. Grove and Mehrabian indicated that cultures vary in body movements and spacing, just as they vary in verbal utterances. Readings by Hudson, Trudgill, and Weaver showed that teachers often regarded nonstandard dialects such as Black English as inadequate

replicas of standard English, treating them as inferior, rather than the complicated, well-developed dialects that they are. Such teachers have been guilty of denying the child his/her language, which is a sign of pride and identity. This research also pointed out that cultural and linguistic misunderstandings on the teacher's part have contributed to the lower self-concepts which are representative of so many minority children, and lower self-concepts hinder achievement.

Teacher attitudes and expectations were shown to have considerable effect on self-concept, behavior, and achievement of culturally different children, as well as the others in the class. Cornbleth and Korth found that teachers had more negative attitudes and lower behavioral and academic expectations for culturally different children than others. Byalick and Bersoff, Jackson and Cosca found that teachers used less positive reinforcement with them, and very little material reinforcement, which has been proven effective in raising achievement. Rajpal's study indicated that teachers treated misbehaviors more seriously in minority boys than in all other boys. Allen, Banks, and Miel found achievement hampered by stereotypes and myths perpetuated by teachers or by a simple disregard of them in daily classroom incidents. Studies indicated that all students were aware of their teachers' attitudes and expectations, and that, according to Silberman, teacher attitudes often rubbed off on the other students. According to Davidson and Lang, Rist, and Rosenthal and Jacobson, children reacted as their teachers had expected them to act, and their self-concepts were directly related to how they perceived their teachers' feelings about them.

CONCLUSIONS

It was concluded from such authors as Berson and Dillard that multicultural education programs were necessary for improved achievement of culturally different children. Such programs required well-defined goals, incorporating cultural concepts into the entire learning atmosphere and curriculum, with frequent review for effectiveness and personnel working closely together. Such programs included all students, not just the culturally different, so as to increase awareness, sensitivity, acceptance, cooperation, and positive self-concepts. Banks and Garcia agreed that multicultural programs depended on authentic, accurate, nonprejudicial ethnic materials, which treated all groups equally. Sutherland and Arbuthnot added that good ethnic material introduced children to various cultures, forming positive images and showing commonality among cultures, while respecting diversity.

It was also determined that standardized tests, which have been used to group or place multicultural children according to ability, often limit their achievement, as shown by Findley. Such tests have drawbacks and must be used with caution. Grill and Bartel, Kee, and Jones concurred that besides possible bias in content and language, standardized tests are influenced by other factors such as test anxiety, feelings about the examiner, test format, standardization samples, and teacher bias in referral. White and Hall, among others, suggested that other factors be considered when placing culturally different children besides standardized test scores.

It was concluded that teachers, being such important influences on their students, needed training in multicultural education. According to Brounagh and Hudson, such training, whether it be in college courses or during inservice programs, taught teachers how to study cultures and languages. Besides increasing understanding, added training made teachers aware of their negative attitudes, stereotypes, prejudices, and low expectations, which further hinder the achievement of the culturally different, stated Cornbleth and Korth. Multicultural training also gave teachers new insight into learning styles and special strategies for teaching the culturally different, claimed Cheyney, Johnson, and Miel.

RECOMMENDATIONS

It is recommended that:

- 1.) Cultural differences be taught in all subject areas and that such differences be valued and respected. Ethnic materials be included in the school program and be reviewed often for authenticity, sensitivity, and equality of treatment for all groups. Standardized tests be used with caution, reviewed often for possible bias, and considered as only one factor in placing a child in an ability group, track, or special education class.
- 2.) Teachers take advantage of any training in multicultural education and linguistics offered as inservice by the school or elect to take such courses as part of graduate or undergraduate programs. Teachers take advantage of any available resources such as books, films, lectures, and resource people which pertain to the cultures of the children they teach. Teachers become more familiar with the languages and dialects of the children they teach, respecting them as complicated, well-developed modes of communication.
- 3.) Teachers examine their own attitudes, prejudices, expectations, and methods of teaching. Teachers become more positive in attitudes, expect more, reinforce more positively, and encourage more those children they teach. Teachers recognize that all culturally different children are not alike, getting to know each child individually.
- 4.) Teachers use a variety of activities and strategies for teaching the culturally different, taking advantage of their varied backgrounds, languages, and learning styles to motivate them to succeed.

Generally speaking, the teacher should be aware of the differences that the culturally different child brings to school, understanding these differences, treating the child positively, expecting the best, and adjusting teaching strategies accordingly. If others begin to value the differences of the child, perhaps he/she will begin to feel good about himself/herself. Only then will the culturally different child achieve that of which he/she is capable.